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that the correct use of the mother tongue is not confined to the charmed circle within which their English critics dwell.

Masters of the Wilderness. By Charles Bert Reed, M.D., author of the "First Great Canadian." Chicago: The University of Chicago Press, 1914. Pp. 139.

This small volume is made up of three distinct essays dealing with the early colonization of Canada and the United States. The author's purpose is, as stated in the preface, "to renew a flagging interest in the first phases of the comprehensive movement which now takes so conspicuous a part in our national life." It is unquestionably true that the development of a country depends largely upon the manner in which the first settlers began their work of colonization. The all important question was to determine the best method to be followed in the treatment of the aborigines, for whatever policy was adopted it was bound to leave a lasting impress upon them.

The manner in which the first English colonists in Northwestern Canada treated the Indians was little short of brutal; the result being that when the time for their evangelization was ripe it was French not English missionaries who attained the more fruitful results.

Fortunately, Dr. Reed does not attempt to narrate the doings of the first Catholic missionaries. It is clear from a few remarks concerning them, that he is not entirely free from religious prejudice. In his first essay he recounts briefly the origin and development of the Hudson Bay Company. Everyone will agree with him that the Indians were maltreated by the English traders. The "factors" were greedy and unjust, their servants were slaves, and it was only after twenty or twenty-five years of unflagging labor that they enjoyed any freedom. The monopoly of the fur trade simply served to enrich the few and during the seventeenth, eighteenth and early part of the nineteenth century, when the castor and beaver were found in abundance, fortunes were easily made in Canada.

According to our author, until the coming of the missionaries, the Indian character was quite steadily improving in those qualities that make the efficient fur collector: he adds, "since then the Indian, sure of absolution, has become a sneak and a hypocrite and does not hesitate to commit theft." Such statements show the author knows little about the teaching of the Catholic Church and has read practically nothing about the work of the early missionaries among the Indians. The harsh un-Christianlike treatment which the Indians received from the hands

of the traders made them dishonest. The traders introduced the "fire water" which, with its demoralizing effects made the Indian more savage and less virile than he was by nature. Through the efforts of the untiring missionaries, such as Brebeuf, Lalemont and Jogues, they were taught to be temperate and to respect one another's rights. Compare the Indian of today with those of three hundred years ago and note what a wonderful transformation has taken place. Certainly, this is attributable in large measure to the Catholic missionaries. The present day Indian is not faultless; yet his childlike faith is an example of a true capacity for civilization.

The last two essays are entitled "The Beaver Club" and the "Dream of Empire." They are, like the first essay, well written. In the former the life of the fur trader on the St. Lawrence and the Great Lakes is excellently portrayed. We may also say that his treatment of the French explorers, who tried to establish a purely French colony in the Mississippi valley is quite fair.

Pioneers of the Cross in Canada. By Dean Harris, author of "Days and Nights in the Tropics," "By Path and Trail," etc. B. Herder, St. Louis, 1912, pp. 240. Price \$1.50 net.

The author's intention in this readable volume is to record in a popular form the lives of the pioneer missionaries of Canada. In the first chapter he gives a brief outline of the origin and rise of monasticism, pointing out the conditions which brought about the establishment of the different religious orders. In compliance with the wish of the explorer, Samuel Champlain, and with the authority of the Pope, four Franciscans, or Recollets sailed for Canada in 1615. It is hard for us to realize the almost insurmountable difficulties endured by these zealous missionaries in their new field of labor. They were unacquainted with the language of the savages, unaccustomed to the hardships of a Canadian winter, yet they set to work immediately and before long Father D'Obbeau mastered the language and compiled a dictionary of the Montagnais dialect. This wonderful achievement placed him in a position to commence his work of evangelization. He and his companions laboured incessantly amongst the Hurons, who were without religion, without law, without God and given over completely to sensuality. They made a few converts, but in spite of their zeal and self-sacrifice, circumstances did not allow their mission to assume a permanent form. In 1625, in answer to an invitation from the Franciscans, four Jesuits arrived at Quebec. The Jesuits being stronger in numbers